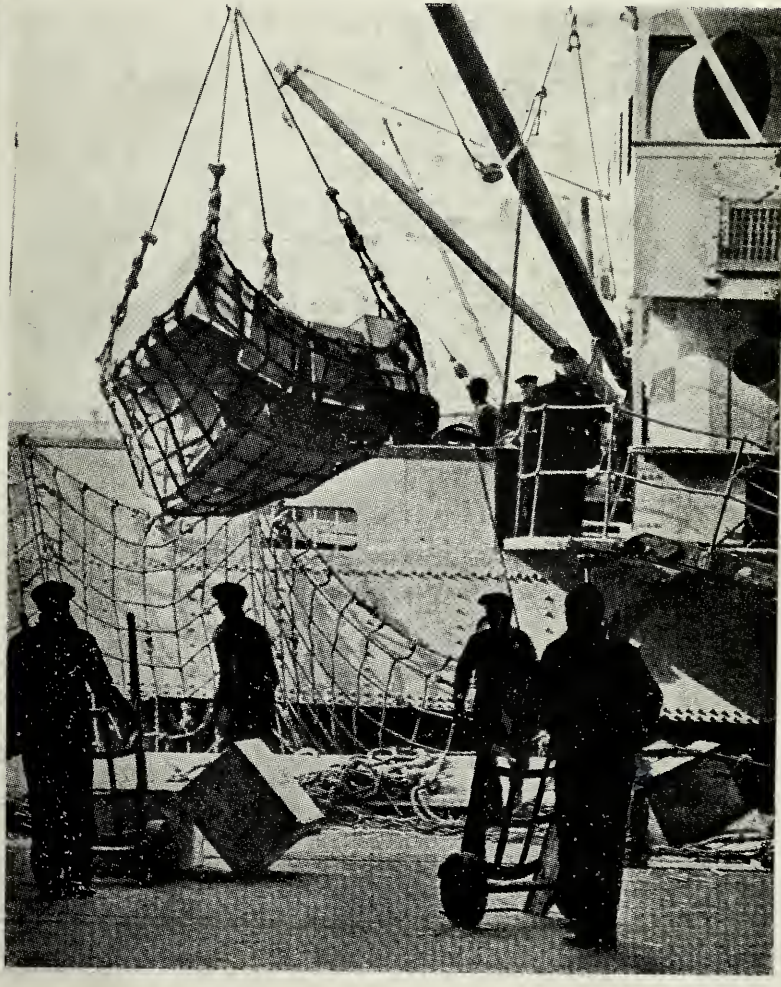
January 29
1942

Millennial Star



Vol. 104, No. 5 Thursday, January 29, 1942

POETRY

GOSSIPY EARS.

A gossipy tongue is a dangerous thing,
If its owner is evil at heart;
He can give whom he chooses full many a sting,
That will woefully linger and smart.
But the gossipy tongue would be baulked in its plan
For causing heart burnings and tears,
If it were not helped out by the mis-guided one
Who possesses two gossipy ears.

Oh, the gossipy ears are the one's that believe
The evil reports they are told;
The sly, subtle tales which they gladly receive
Would tarnish the purest of gold.
The cruel "they say" which goes floating about
Like a hidden foe fostering fears,
Would lose all its force were it firmly shut out
By the man with the gossipy ears.

When the man with the gossipy tongue happens by
With his stories of evil and strife
We ought just to look him right square in the eye
And ask him his mission in life.
We ought to refuse him a chance to retail
The false, idle rumours he "hears":
He ought to be locked up somewhere in a jail
With the man with the gossipy ears.

—Nixon Waterman.

THOUGHT FOR THE WEEK:

We begin to progress when we commence to call our pet vices by their right names.—Nephi Jensen.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

Vol. 104, No. 5 Thursday, January 29, 1942 Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 2s. 3d. for three months; 4s. 6d. for six months; 6s. 9d. for nine months; and 8s. 8d. per year.

JAMES P. HILL
Editor—Publisher

149 Nightingale Lane, London, S.W.12 Telephone BATtersea 451

Let all the saints rejoice, therefore, and be exceeding glad, for Israel's God is their God, and he will meet out a just recompence of reward upon the heads of all their oppressors.
—Doctrine and Covenants 127: 3.

★

EDITORIAL

"Above The Average" *by the Editor* - - - - - 72

ARTICLES

"The Meek Shall Inherit The Earth"
by Elder Albert E. Bowen 66
Defence Against Air Attacks Impossible - - - - 71

SPECIAL FEATURES

For The Young Folk - - - - - - - - - - 76
Genyquiz—Something New - - - - - - - - 69
Pen Friendship League - - - - - - - - - - 74
Competitors All ! - - - - - - - - - - - 75
Home Missionaries' Page - - - - - - - - - 77
District Activities - - - - - - - - - - - 78

★

THIS WEEK'S COVER.

NEWS of battles fought and won for Freedom's Cause come to us daily, making glaring headlines across the newspapers. The business of warfare is not all executed at the battle-front, however. The importance of food supplies is a very vital issue in these times, and through all the difficulties the work at the docks goes on, and each new consignment that arrives means that another convoy has steamed safely through, braving many hazards for the sake of the nation's food.

"The Meek Shall Inherit The Earth"

IDEALS AND REALITIES GIVEN CAREFUL INTERPRETATION

By Elder Albert E. Bowen
Of the Council of the Twelve

This is the text of Elder Bowen's Address during the 112th Semi-Annual General Conference of the Church

Albert E. Bowen

THE question has frequently been mooted whether the ideals embodied in the teachings of Jesus can ever be reduced to practice in this stubborn world. He glorified the peacemaker and the pure in heart, and him that hungers after righteousness, and He said that the meek shall inherit the earth. In that brief summing up is embodied all the essentials for the perfect society. Stated in the sceptical, calculating language of the day, the question is, will these notions work, or must they forever remain beautifully conceived, fanciful abstractions isolated by an impassable interval from the realm of reality. Certainly the gap is wide between the beauties of association they envision and the ugliness of what actually is.

JESUS' VISION

We can perhaps approach our question with a better understanding if we remember that Jesus was not primarily concerned with any temporary or localized condition. His outlook compassed the whole race, and its possible destiny; His vision swept over the whole range of time and existence. The practicability of His teachings must be tested from this long range view. He came to a race proud of its heritage, vivid in its memory of a long independence and cherished greatness, galled by and resentful of its political eclipse as a subject province of the empire and unyielding in its hope of return to national independence and former glory. To all this Jesus paid no attention at all. He and His followers had no voice in the existing political government. They exercisd no influence in shaping its course. Apparently He never sought to influence it or reform or correct it. Instead of trying to reform the state, He was trying to reform men.

Many men in this world have worked out patterns for what they conceived to be the ideal state, but when they had finished they found they had no people fitted to live in such a state. Jesus saw with unerring clearness that society can be nothing better than a reflection of the men and women who comprise it. The ideal state can come only when created and peopled

by men and women who embody its ideals in their lives. His first business, therefore, was with individuals, to teach them how to live, individually and in relation to their fellowmen. Advancement in that purpose would assure a parallel betterment of the collective body.

The prescription for the kind of living He enjoined involves the control of self from within, self-discipline, the supremacy of individual virtues over baser instincts, self-government which raises the individual to a plane where his conduct is above the compulsions of an overhanging law. This is only to say that there is involved the bringing of the finer spiritual qualities of human nature into mastery over its more carnal animal instincts. The fruition comes with a complete spiritual supremacy.

PERFECTION BY DEGREES

But this does not mean that the way to it is divorced from the daily routine of mortal life. It does not mean that the principles of living laid down by Jesus are inapplicable to the world in which mortal man lives. It signifies rather that in that degree in which men and women spiritualize their lives they may enjoy the kingdom of heaven on earth. Life as it is lived in this earth among men with their divergent interests, their conflicting purposes and their crusading antagonisms, is the training ground for the cultivation and the development of the desired virtues. Wherever and in whatever degree any of His teachings are observed, to that extent they bear fruit in betterment of conditions of living, both individual and collective living. Politically viewed, they state the conditions basic to a well ordered free government.

The whole perfected pattern, of course, cannot be realized at once. The imperfect will be mixed in with the perfect till the perfect wins supremacy. In all human things progress is a process of growth; advancement is by degrees. It is accomplished by teaching and acceptance and conformance.

So, in considering the practical workability of the ideals, we must keep our attention fixed on end results and must not be confused or disconcerted by passing episodes or the deeds of immaturity which seem so entirely irreconcilable with the possibility of ever in this world bringing the ideal and the real into unison. Look, for instance, upon the state of the peacemaker and the meek. If all men were pure in heart and were disposed to peace, and in humility of spirit desired only righteousness, the problem of life would be simple. But a distressing perplexity is introduced when one man wants to be at peace and his immediate associate wants strife, when one wants to do the right while another desires unjust advantage, when one man in meekness of spirit desires to adjust with his contending neighbour that neighbour arrogantly demands unconditional surrender to his own unbending will. The unyielding offender must, until he learns better, be restrained. Compulsions must be invoked. But artificially imposed restraints, outward coersions, can never be anything but temporary expedients. They afford no cure for the evil they are designed to repress. So long as wrong is held in suppression by force, the force will still have to be maintained.

MEEK MUST PREVAIL

That is all basic in the teachings of Jesus. His ideal of government is self-government. His concern was for purging out of the human heart the ignoble desire and supplanting it with worthy surpose. To this end He taught the principle of overcoming evil with good, of supplanting fear with confidence, of substituting love for hatred, of doing to others what we should like them to do to us, of being generous and unselfish and gentle and kind, instead of cruel and selfish and vengeful and insolent. We may withstand the invader of our homes, but so long as he has the will to invade we can know no contentment. A nation may repel the onslaught of a devastating foe, but so long as the foe stands ready to strike, the nation may never lay down its arms. To maintain itself as a perpetual armed camp would be intolerable as well as impossible. Security and lasting peace of mind, the inescapable conditions of national peace and prosperity, can come only when the enemy has ceased to want to invade. This comes through teaching the better way, through soul-conversion that threat and force and compulsion bring no enduring rewards. In the end, the way of the peacemaker and the meek must prevail.

In that respect the history of the world teaches but one lesson. No world conqueror has ever been able to perpetuate his empire. When the force that created it was no longer adequate to its maintenance, it has crumbled before the onslaught of the subject peoples who have nursed their grievances awaiting the day of retribution. The present attempt at swollen dominion is foredoomed to failure. It has within itself the seeds of its own destruction. It rests upon force, and in the end nothing but suffering with have resulted.

From there the world will have to pick up again and begin piecing together its shattered fragments of faith and belief and start building anew on the spiritual principles inherent in the teachings of Christ.

In a vague, generalized way men have been sensing the impossibility of preserving a free way of life unless it is kept on a spiritual foundation. Nearly a year before the outbreak of the present war, a group of eminent and observant British leaders warned that the nation must make its choice between spiritual restoration and annihilation.

A little more than a year ago now, forty men of prominence in religious, scientific and philosophic circles called upon the American people to rouse themselves to the danger that lies in the undermining of religious belief and practice. Recognizing that so long as armed aggression is rampant in the world, peaceably inclined peoples must prepare themselves to repel it, they nevertheless issued the solemn caution that unless a spiritual and moral resuscitation is worked and respect for religious values built up, we shall arm in vain.

These are but illustrations of the cry that is going up from many quarters indicating an uneasiness of feeling that something basic upon which our security rested has been slipping away. But I have not found any of them telling us very clearly

(Continued on page 80)

Genyquiz

SOMETHING NEW.

ALL READERS ARE INVITED TO SEND QUERIES.

THE GENEALOGICAL WORK in the British Mission begins to assume large proportions, and from the increasing interest being shown by our members in this land it is felt much valuable work will be accomplished during the year before us.

Genealogy is a subject and work about which there are always questions to be asked and which need answering sometimes before research can be proceeded with. Thus, the Genealogical Board introduce this idea, which they consider will be helpful to all who are engaged in the important work. They frequently receive questions and problems from members throughout the Mission, and, so that all may benefit from the information given, these questions will be published in the "Star" with their answers. If anyone has any query concerning Genealogical Work that they wish to settle, will they please send it to the Mission Genealogical Board to be answered in these pages? GENYQUIZ will appear at intervals when there are sufficient questions to warrant using space.

Watch for GENYQUIZ to improve your knowledge of this vital work. Here is the first set of questions.

CHAPPELL FAMILY. Mary E. Bennett, of 747 West, 6th South, Salt Lake City, Utah, U.S.A., wishes to correspond with persons belonging to the Chappell family of North Staffs and Cheshire whether or not they bear the surname Chappell.

QUESTION asked by Hilda Woodford, South London Branch:

Is it possible for a person living in England and unable to attend a Temple, to be sealed to an individual who has passed away?

ANSWERED by L. Garrett Myers of the Genealogical Society of Utah.

The ruling is that ceremony has to be performed in the Temple, and for that reason it would not be permissible for a living member to be sealed to the dead outside of the Temple.

Temple ordinances cannot be performed by proxy when any of the contracting parties are alive. They must be present.

QUESTION asked by Sister Maynard, South London Branch.

How can I find out the name of the Parson of Weymouth, Dorset?

ANSWER.

Go to any Public Library of repute and ask for Crockford's Clerical Directory. This book is published yearly and gives the name of all the Clergy in England, and their various parishes.

QUESTION by Sister N. Spencer.

How much should the Clergy charge for making a search of the records of his Parish?

ANSWER.

The legal charge is one shilling for the first year's search and sixpence for every additional year. However, in these difficult times the Clergy, like other people, are short of staff and often refuse to look up the records, so it is advisable to send a reputable searcher. The Clergy often charge these searchers high fees, even as much as five shillings an hour.

Never use pen or ink when searching; make sure your hands are spotless; and never eat anything whilst viewing these valuable records. Remember, other searchers will come after you, so try and leave the Clergy pleased to welcome other searchers.

Old Age

THE impression prevails that youth is the only happy romantic time of life, that life stales as we advance toward maturity and age. That should not be the case. Beyond youth, life should be neither tame nor tedious; it should be deep and rich and full. The autumn of life should be made up of golden days.

We read this in "The Commonwealth," November, 1930: "Whether 60 or 16, there is in every human being's heart the love of wonder, the undaunted challenge of events, the unfailing, childlike appetite for 'what next?' and the joy of the game of living. We are as young as our faith, old as our hope, as young as our self-confidence, as old as our fears, as young as our hope, as old as our despair.

"People grow old by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt self-distrust, fear and despair, these are the long, long years that bow the head and turn the spirit back to dust."

The only way to avoid old age is to die. It must be met, and the way to meet it is to grow old gracefully, cheerfully.

This can best be done through a settled faith in Jesus of Nazareth and an understanding of His plan.

Defence Against Air Attacks Impossible

THE results of the air manoeuvres over London in 1928 are described by Stuart Chase in "Men and Machines" as follows:

"Seventy-five aeroplanes, each carrying 500 pounds of 'bombs,' swooped down upon the city from the north-east. They were met with an equal number of defence planes, by batteries of anti-aircraft guns, by an extensive balloon system—by every known device for defence against air attacks. But within less than thirty minutes after crossing the coastline, the defence planes had been eluded, the attack had centred directly over London, 'bombs' had been dropped on predetermined targets. . . .

"Every specified target was bombed. Fifty thousand pounds of theoretical explosives were dropped through 16,000 feet, with the accuracy of gun-fire. Had these twenty-two tons of bombs been filled with diphenyl chloroasine, half the population of London would have been wiped out: 3,750,000 men, women and children, according to the calculations of the judges. Fifty tons of gas, an amount readily negotiable by a force of 200 planes, would have destroyed every living thing in London. . . .

"The only way to keep aeroplanes out of a metropolitan area is to have enough anti-aircraft guns to fill 400 cubic miles practically solid with steel splinters and T.N.T. Defence by home aeroplanes is almost equally futile. There is too much space through which the attacker can slip. . . .

"Military strategy, however, has an easy answer to the problem. . . . The best defence is offense. And so, the instant the thousand planes leave Hambour for the cities of England, fifteen hundred planes leave London for the cities of Germany. Their ways may cross, but owing to the slipperiness of space and the haste of each squadron to reach its appointed power house or treasury building on schedule, the casualties will be few, and the end of two civilisations, instead of one, not long delayed." —From "The Instructor," **September, 1931.**

In 1942, after the "Battle of Britain" through the Winter of 1940-41, London says, in Cockney terminology, "WE CAN TAKE IT."

The Latter-Day Saints' "Millennial Star"

THURSDAY, JANUARY 29, 1942

EDITORIAL

"Above The Average"

PARENTS are always pleased and proud to see on their child's report at term's end a remark concerning his or her general intelligence: "Above the average." It is gratifying for them to know that their son or daughter is fitted mentally to achieve "great things" with correct tuition and training. So, if they are properly interested in the career and welfare of the spirit that has been given them to nurture, they will strain every effort to see that their offspring receives that training. Apart from the educational facilities they ensure for the child, the important thing is for them to give it the best Home training possible, that its character may be formed progressively in conjunction to its academic training.

Sometimes, the child, growing in stature, developing in mind and rapidly increasing in knowledge as the years pass, becomes exceedingly advanced and reaches a rather unfortunate "self sufficient" stage in his or her life. He or she begins to underrate the value of concentrated study, or "grind," as it may be slanged. The necessity of "keeping up to scratch" loses its significance and the student states: "O! I've learnt all that is necessary."

Attendant upon this individual's more than ordinary abilities are the expectations of tutors and associates that this student

should absorb knowledge quicker than normal learners. Having established in early years that he or she is "above the average," the youth or young woman fails to sense that it is a duty to use the gifts given and bestowed upon her or him. In consequence, they fail to maintain the standard set. In some cases, these "up-to-a-point" successes deteriorate into complete failures. Sometimes the extra intelligence with which they are endowed takes them a few steps farther, but the effort exerted is not in proportion to the power possessed, and they stick, in a groove, failing to benefit man as they might have done. Sometimes development of character is relegated to a position of minor importance and the genius becomes profligate or turns his abilities to crime, a most unfortunate condition.

Thus many, originally termed "above the average," fail to maintain the reputation, and lose what influence they might have gained.

Using this analogously, it would be well to think sometimes that Latter-day Saints are considered in a similar light. We of this generation have been afforded a great opportunity in being able to inhabit earthly bodies during this remarkable period when the Fulness of the Gospel is upon the earth. Despite all the penalties of civilisation, this has been, and is a wonderful age, dating from the first humble prayer of a farm-boy, a lad gifted "above the average." Educational facilities were lacking during his tender years, but his schooling came to him from the most experienced of all tutors, the Master, and he died a most learned man, an outstanding example of knowledge gained by faith. We are definitely told in the Revelations of the Son to the modern Prophet that we should seek knowledge out of the best books and many times through the mouths of Latter-day servants of the Lord we have been adjured to improve ourselves. It is a duty which devolves upon us, since we have accepted the perfect philosophy which encompasses all things and explains all mysteries. If we are proud and pleased to state this fact, then we must expect to be respected for superior knowledge and ability which, it is promised us, we may have through the exercise of that divine fundamental principle, Faith.

The Mormons have established themselves, despite considerable opposition and ridicule, to be a group well "above the average," in health, mentality, and spirituality. The teachings and principles of this Gospel set the standard. Saints, throughout a century of time, have risen to that standard. Are you up to it? Am I? Can you be identified as a "person, different somehow." Do you illustrate Mormon Culture. We must show our creed to be effective, otherwise we shall certainly be condemned as lower than those who profess none. If those who have gone before us, pioneering the way, have succeeded in removing the prejudices to the extent we are feeling today they have, then our duty is to respect those great efforts and support them determinedly.

—J. P. H.

L.D.S. Pen Friendship League

Under the direction of President A. K. Anastasiou.

RECENTLY I have received several letters written by members of the Church who have passed their 21st birthday a few years ago. These members, chiefly Sisters, express their very sincere wishes for the success of our Pen Friendship League. We cannot call them L.D.S. boys and girls; they have matured into full manhood and womanhood, and their outlook upon life is more settled, realistic, logical and somewhat more serious. Their thoughts contain depth of feeling, understanding and knowledge. These members have remained true to the principle of wishing to marry in the Faith. Their knowledge of the Gospel is deep and understanding. They have seen the youth rushing into marriage, shall I say heedlessly, and without thought of the future. They have lived to see the wrecks and shambles of some of them. They, too, have had the privilege and opportunity to be in the home of Latter-day Saints where the Priesthood is honoured and family life organised upon the ideal teachings of Mormonism, and they have secretly in their hearts decided to build just such homes for themselves.

Can we help them? Can we understand their minds and hearts? I believe with all my heart we can; and we would like the opportunity.

Latter-day Saints are not only Church members, they are true sons and daughters of Zion bound together as Brothers and Sisters by tangible bonds of faith, hope, charity, and love —a great universal Brotherhood and Sisterhood, constituting our Church and the Kingdom of God on earth. Only Latter-day Saints know the meaning of these words—the children of Ephraim, among whom some of these valiant souls are searching for true, genuine companions. It is our daily prayer that God will grant all of us our righteous desires.

The thought of Latter-day Saints living in large communities, even in this country, stirs my soul and moves my spirit to pray and work harder than ever before to help realize this ideal state of living. Wishful thinking? Of course not. I do firmly believe that the day is not far distant when Latter-day Saints shall become the leading community of people in every country, for the purity and divinity of the Restored Gospel cannot lie hidden from the prudent and wise much longer.

LATTER-DAY SAINTS—YOUNG PEOPLE—
GET TO KNOW EACH OTHER.

Competitors All !

A SHORT time back it was announced in these columns that Brother Clifford Hartley of Wigan had succeeded in obtaining fifteen subscribers to the "Star," which entitled him to a single Bronze Star. At the time he had actually exceeded the number required by three subscriptions, but had not quite caught up with President Frank Coleby of the Norwich District, first winner of a single Star, who had reached 21 subscriptions. A day or so after Brother Frank Coleby sent in three more subscriptions—apparently he accepted the announcement of Brother Hartley's success as a challenge. The following day Brother Hartley sent in four more subscriptions, with a brief note stating that he thought that these would put Liverpool District in front. Unknowingly, it appears these two excellent salesmen threw out challenges to each other and both accepted, which was all to the benefit of the "Star." So it has gone on. Both have backed up their statements with action and now both have achieved the second stage of 30 subscriptions and are recipients of double Bronze Stars. President Coleby was just in front and he completed his 30 with the remark: "That is halfway towards the sixty mark." Bravo! both of you. The "Star" apreciates very much your efforts in our behalf and no one will be more pleased than ourselves to be able to announce that either one of you has reached another Bronze Star point.

Our Journal goes to soldier brethren in the Far East, the Near East and in Canada, as well as to many members of the Church in U.S.A. We recently received a cheque from Elder Frank Wise for 20 subscriptions from returned Missionaries in Salt Lake, and letters of commendation are a constant spur to our efforts which shall continue with all our strength and enthusiasm for this great little book.

We will present ONE BRONZE STAR to any reader who can sell 15 NEW SUBSCRIPTIONS OF THREE MONTHS EACH. A DOUBLE BRONZE STAR will be awarded to the readers who sell 30 NEW SUBSCRIPTIONS, a TRIPLE BRONZE STAR to the readers who sell 45, and a SILVER STAR to the readers who sell 60. These Stars are attractive little badges that can be affixed firmly to the jacket, coat or tie, or handbag, or anywhere the wearer desires, not too conspicuous, but recognisable as worthy reward of effort in the project. The contest is open to all readers of the "Star," **including Missionaries, who are expected to lead the way.**

The rules are few and simple, but must be adhered to.

1. Any Contestant must be a reader of the "Star" and their own account must be clear on the circulation index.
2. Every subscription sent in must be new. Contestants will only receive credit for a RENEWAL if the subscriber is Two Quarters in Arrears and settles Account at time of Renewal.
3. A Subscription shall be nominated as being for ONE QUARTER—2/3, and the Contestant shall receive ONE CREDIT for same.
4. A Contestant who secures a Subscription for one year, 8/8, or for nine months, 6/9, will receive TWO CREDITS towards his total, and a 4/6 Subscription for a half year will count as ONE CREDIT.
5. Cash must be sent in with all Subscriptions obtained. Postal orders, money orders, stamps and cheques will be accepted.

For The Young Folk

THE WORLD IS WAITING FOR YOU.

The world is waiting for you, young man,
If your purose is strong and true;
If out of your treasures of mind and heart,
You can bring things old and new;
If you know the truth that makes men free,
And with skill can bring it to view
The world is waiting for you, young man,
The world is waiting for you.

—S. S. Calkins.

THE TWINS MEET AGAIN.

ESAU was very angry against Jacob for stealing his birthright, and planned to kill him. Rebeckah, their mother, knew of this, so she persuaded Jacob to flee for his life. He set out for a place called Haran, but when night came he was a long way off, and had to rest. He made himself a bed of the stones, and as he slept he dreamed that a ladder was set upon the earth, the top of which reached right up into Heaven, and the angels walked up and down the ladder. When Jacob arose, early next morning, he took the stone he had used for a pillow, consecrated it, and set it up for a pillar. He vowed to the Lord, that if He would prosper him in all things, one-tenth of all he ever possessed would be paid back as a tithe, in return for God's blessings.

Jacob proceeded on his way to Haran, and there he met a relative of his mother's called Laban Laban's youngest daughter came to the well, and Jacob fell in love with her, and asked Laban if she could be his wife. Laban promised that if Jacob would work for him seven years he could marry Rachel, but, alas, he broke his promise, and at the end of seven years gave him Leah, the elder sister, instead. Jacob was very disappointed, for he badly wanted to marry Rachel, so he worked another seven years for her. Thus is came about that Jacob had two wives. They lived in the land of Haran for a good many years, and had eleven sons and one daughter.

Jacob decided, after a while, that he would like to return to the land of his father, Isaac, so he took his wives and children and began the long journey. One night, as he was alone, a man came and wrestled with him until daybreak. When he asked Jacob to let him go, Jacob refused, saying that he wanted a blessing first. The stranger said that his name should not be Jacob any more, but that he should be known as "Israel," because as a prince he had power with God and with men. Then Jacob was glad, for he had seen God face to face, and his life had been preserved.

Soon the journey came to an end, and Jacob and Esau met again. Their quarrel had long been forgotten, and they were overjoyed to see each other. Jacob went to Mamre to see his father, but Isaac was very old by this time, and soon he died, and was buried by his two sons.

E. M. B.

Home Missionaries' Page

AT the Conference of the District Presidents of the British Mission held in London on January 17th and 18th, the Report of the work of the Home Missionaries received very keen attention. Plans were considered and advice given for the increase of the Branches in the British Mission to one hundred. It was realised that the Home Missionaries will play a very important part in the fulfilment of this worthy project.

Below we are giving the Report of the Home Missionaries till the end of 1941. It will be observed that most of the Districts have responded to this work in a very commendable manner. When it is realized that we are labouring in very difficult conditions, the results are an inspiring evidence of the faith, devotion and sacrifice of our Home Missionaries.

Home Missionary Statistics

	Number H.M.'s Enrolled.	Number Reporting.	Total Hours.	Average per H.M.
BIRMINGHAM	45	38	1,992	44¼
BRISTOL	12	5	116	10
HULL	15	1 since Sept.	182	12
IRISH	5	None	None	None
LEEDS	42	36	2,602	62
LIVERPOOL	25	20	778	31
LONDON	83	70	5,212	63
MANCHESTER	33	22	1,356	41
NEWCASTLE	26	20	1,562	60
NORWICH	18	16	542	30
NOTTINGHAM	23	19	1,270	55
SCOTTISH	23	10	345	15
SHEFFIELD	39	39	3,797	97⅕
WELSH	12	7	366	30½
TOTALS	401	303	20,120	

Some of our Home Missionaries have not been sending their reports in. If it is only an hour or two of study you are able to give, because of your work, please do not fail to hand your report to your Home Missionary Supervisor or Branch President each week.

Reports from the Field:

"In company with Sister Kendall I visited Sister Flynn, who received us favourably. I gave two tracts to a girl in my office who is a newcomer. She was keenly interested in the Book of Mormon, and thought how wonderful was the Revelation to the Prophet Joseph Smith."—Nellie May Moore, Leeds.

"Visited, with companion, Sister Matthews and family, who had changed their address. We had a lesson and a good general conversation, and were made welcome."—Brother Morris.

"I had the privilege of reading the Thirteen Articles of Faith and then reading the First Chapter to a gentleman who is 78 years of age."—E. Peacock, South Shields.

"We visited an old lady whose name we do not know, whom we contacted whilst tracting. We lent her some of our Church books, which she requested. She seemed very eager to receive them."—Marjorie Gregory, Batley.

BY MY ACTIONS I WILL PROVE MY ALLEGIANCE TO MY GOD, MY CHURCH, AND MY PEOPLE.

A. K. A.

District Activities

Birmingham

A Branch Reunion was held in Kidderminster on December 28th, 1942. Talks were given by Sister Esther M. Gittins, Home Missionary Supervisor, Sisters E. A. Farlow, Ruth Williams, Joyce Gittins and Elder Alvin L. Gittins. Twenty-eight Saints and friends were present.

Kidderminster Relief Society sponsored a social on Wednesday, January 7th, in honour of the departure of Sister Joyce Gittins for the Mission Field. Games and refreshments were enjoyed. A short address of appreciation was given by Brother Robert L. Dunn, who also expressed good wishes on behalf of all present.

Liverpool

About 50 children and adults joined in a Christmas feast of mince pies, buns, etc., in the Wigan Branch Hall on December 26th. People in charge were Mrs. John Heyes, Sisters Nellie Parkinson, Phylis Heyes, F. Fellows, Brother Herbert S. Webster, Superintendent Horace E. Heyes, Sister Madeline Ellison, and others. Father Christmas paid a visit and distributed books to the members of the Sunday School, and gave every child a threepenny piece, and paper hats and whistles. All the children present participated heartily and noisily in music and games, and the party finished after 3½ hours of real fun.

Preston Branch Young Men's and Young Women's M.I.A. held a Christmas Party in the Branch Hall on Saturday, December 27th. The programme, consisting of games, dancing, etc., was arranged and presented by Sister Gertrude and Brother Harold Corless. Refreshments were served by Sisters Ada L. Horner and Bessie Corless. District President P. L. Cookman, M.I.A. Supervisors, and 30 members and friends were in attendance, and a jolly time was enjoyed by all.

Liverpool Branch Sunday School children were entertained at a Christmas Party on Saturday, 20th December. Sister Adelaide Tope provided and decorated a Christmas tree, and Brother Tope played the part of Santa Claus, each child receiving a gift. Tea was provided by the Relief Society Sisters. The children presented a programme of songs, dances and recitations. Thirty children and 40 members and friends were present. The programme was completed on Sunday evening by a Nativity play, produced by Sisters John Fyfe, Ida Willis and D. R. Willis, all the Sunday School scholars taking part.

On Sunday, December 14th, Brothers Clifford Hartley and Fred Fellows attended the Bedford Parish Church Men's Class, when Brother Fellows addressed the class, and Brother Hartley led the discussion. A hearty invitation to return was addressed to the brethren, and they were also asked to address the Men's Fellowship League, in Leigh.

London

The Brighton Branch Primary held their Christmas party on Tuesday, December 30th. Sixteen children and eight adults enjoyed the games. Refreshments were provided by the Primary Mother, Sister Faith Mitchell. The Mission Primary Supervisor, Sister Edna Gardner, and Sister Rose E. Clark from the South London Branch, were also present.

A radio gramophone film and record lecture, "The Fulness of Times," was presented by Elders Arthur J. Fisher and Wm. H. Dyson at the home of Brother Wm. Finnis, Gravesend Branch. Attendance 14, including 11 visitors. A further lecture in the same series was given on the following day, Sunday, January 18th, in the Gravesend Branch Hall, when an audience of 26, including 8 visitors, were present.

Gravesend M.I.A. first eleven football team played L.C.C. Darenth Park and won by 7 goals to 3. The M.I.A. second eleven played the R.E. Cadets, final score in favour of M.I.A. being 13 goals to nil. Both matches were played on January 10th. On Friday, 16th January, the

M.I.A. table tennis team played the Ellersley Girls' Club, and won 14-11. At a football match played on January 17th, the M.I.A. second eleven beat the Technical School by 10 goals to nil.

Norwich

A carol service and Branch Reunion was held at Norwich Branch Chapel on Sunday, December 21st, under the direction of Branch President Alfred F. Woodhouse, who also spoke. Brothers Thos. Wilson, Frdk. Tuttle and Peter Cook, and Sisters Firman and Simpson contributed to the programme. Brother John F. Cook wrote the Lyrics for the occasion.

Nottingham

A combined Sunday School Branch Conference of the Leicester and Loughborough Branches was held in Leicester on Sunday, 21st December. The children of the two Schools, under the direction of Sister Eveline Gent, presented an excellent programme in song and story on the theme "The Birth of Jesus." A musical number was also rendered by the Teachers and Officers, and Christmas hymns and carols were sung by the congregation. Speakers were the Missionaries, Sisters G. C. Farmer and V. G. Thomas, also Sister Evelyn Hall of the Grimsby Branch. Prizes were presented to the children of both Branches by President Geo. W. Winfield of the Loughborough Branch. Forty-four people were in attendance.

Scottish

A social and sale of work was held in the Airdrie Branch on Wednesday, December 17th, when the sum of 28s. was collected. It was used to buy presents for the members of the Church serving in the forces and towards helping the sick in the Branch.

Sheffield

On Christmas Eve the Home Missionaries of the Doncaster Branch sang carols at the homes of members and friends. Proceeds were for the Building Fund, which has reached over £100 to date.

Returned Missionaries were guests at a sausage and mash supper given in the Branch Hall on Saturday, December 27th, by the local Home Missionaries. The Sunday School children were also invited and entertained free of charge. Forty-four people were in attendance.

The Sheffield Branch Chapel was the scene of a pantomime medley on Saturday, 3rd January, when excerpts, written and directed by Brother Geo. A. Stubbs, from all favourite pantomimes, were given by the Sunday School children. A dancing display was given by the Midland School of Dancing. Over 280 people attended, and many were refused admission because of lack of accommodation, all seats having been previously reserved.

Sheffield Branch Home Missionaries held their Branch Reunion on Saturday, 20th December. From 3.30 to 4.30, an interesting programme of songs and marches was presented by missionaries and children, then a tea was served, after which toasts were offered by Brother George Stubbs and Sister Ethel Bailey, Jnr., who were acting as host and hostess. Sister Ethel Bailey, Jnr., made a presentation to Sister Martha Smith, who has been in the Church for 57 years. During the course of the evening, a huge cracker, which had hung from the ceiling, was pulled, and the contents distributed amongst the children. Elder James R. Bargh made a presentation to Sisters Delia Bedford and Lucy Ripley, who have been labouring in the Sheffield District. Seventy-nine people were in attendance.

★

PERSONAL.

LONG—the infant daughter of Brother and Sister George H. Long of the Brighton Branch was blessed by President William O. Chipping of the London District on Sunday, December 14th, and given the names of Georgina Mary.

"THE MEEK SHALL INHERIT THE EARTH"

(Continued from page 68)

what these spiritual elements are, nor how to bring them back into our national life. Our original question recurs, Can the idealism of Jesus be made to work?

Perhaps the best answer to that question is that despite imperfections and discouraging failures and retrogressions, they are, to a degree, already working in the world and for nearly two thousand years have been, modifying and tempering and shaping the very thought process of men and reflecting themselves in the best conceived principles of civil governments themselves.

But today it seems fairly apparent that even among the most enlightened nations these ideas have been losing ground as guiding principles. At the outset they were accepted as part of a firm religious belief. Christ taught a religion, not merely a code of ethics. It centred—as all religion must—in God, whom Jesus described as the Father whose will He had come to do, and whose Son He was, and whose promises formed the basis of our future hopes. We have been surrendering these convictions. The last century is generally characterized as an irreligious one. The discoveries of science were startling. Men grew in their assumption of self-sufficiency. They thought they would be able to explain everything upon the theory "of pure mechanism with mind, body and soul the result of chemical and physical actions." Jesus ceased to be the Son of God, the Saviour of men, and became only one, perhaps the greatest, in a succession of great moralists. His teachings became not the Gospel of salvation of divine origin, but a code of ethics, with religion flouted as mere formalism and the church the exponent of an archaic superstition. This is striking faith at its source. With its underpinning gone, it has no anchorage. It was His claim to divinity that gave to the teachings of Jesus their authoritative sanction. Robbed of that sanction, they had no binding force upon men. As mere ethical precepts, they have proved themselves wholly insufficient, as the present unhappy state of the world attests.

Unbelief is the menacing evil of the world. Among professedly Christian peoples, relatively few could be found, in all probability, who would not agree that the ideal of living depicted by the Master is highly to be desired. But they do not really believe His message. If Christians actually believed, they would trust, and if they trusted, envy and jealousy and greed and hatred would be subdued.

★

GET UP AND SCRATCH.

Said one little chick, with a funny little squirm,
"I wish I could find a nice fat worm."
Said another little chick, with a queer little shrug,
"I wish I could find a nice fat bug."
Said a third little chick, with a strange little squeal,
"I wish I could find some nice yellow meal."
"Now look here," said mother from the green garden patch,
"If you want any breakfast, you must get up and scratch."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
122, North Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
77, Grand Parade
(first door).

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.
20, Northfield Ave.
Hanham.

Burnley:
L. D. S. Chapel.
1, Liverpool Road.
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House.
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall.
Westfield Terrace.

Glasgow:
Masonic Hall,
South Side,
30, Abbotsford Pl..C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S. Hall,
back of 13, Church St.

Halifax:
13, Byron Street,
Hansen Lane.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.

Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.

57, King Alfred's Ave.,
Catford.

58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel.
Penyard Road

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
Enquire at:—
Pres. Thos. Harris,
19, Cranborne Avenue
Lipson, Plymouth.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station.
Wolverhampton.

St. Albans:
49, Spencer Street

Stroud:
Harley Wood.
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
15, Osborn Road.

Wigan:
6 Standishgate.

"Call ye, therefore, upon them with loud proclamation, and with your testimony, . . . that they may be left also without excuse." —Doc. and Cov. 124: 7.

TESTIMONIES

OF THE DIVINITY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Compiled by—

JOSEPH E. CARDON and SAMUEL O. BENNION

"It was my privilege to hear from the lips of David Whitmer himself in 1885 in solemn and unqualified declaration, that he did see the Angel of God, when he presented to the Three Witnesses the plates from which the Book of Mormon was translated. . . ." —James H. Moyle.

"I have seen a vision and do know that Jesus Christ lives. . . ." George F. Richards.

"My hair stood up straight on my head, for I expected to be killed." . . . When Patten closed, the judge addressed him, saying, "You must be armed with concealed weapons, or you would not treat an armed court as you have this." . . . Patten replied, "I am armed with weapons you know not of, and my weapons are the Holy Priesthood and the Power of GOD." . . .
—David W. Patten.

THESE EXTRACTS ARE FROM BUT THREE OF THE **108 TESTIMONIES** WRITTEN BY SUCH MEN AS: JOSEPH SMITH the Prophet, BRIGHAM YOUNG, WILFORD WOODRUFF, ANTHONY W. IVINS, and many others.

Read this Book in YOUR home. Understand the feelings, and the reasons that make these men, one and all, say . . .

"IT IS THE TRUTH."

PRICE 6s. 6d.

Obtainable from your **DISTRICT LIBRARIAN**, or

THE MISSION BOOKSTORE

149 Nightingale Lane, London, S.W.12

OR FROM YOUR DISTRICT LIBRARIAN

The Ludo Press, 373 Earlsfield Road, London, S.W.18.